(9)

AN ABSTRACT,

[illegible] of INDEX, *of some very [illegible], and some other Antichri[illegible] Passages, Collected out of* G. [illegible]hitehead's *and* W. Penn's *Books, [illegible]inly contradicting their late* Creeds, *one Signed by* W. Penn *at* Dublin *in* Ireland, *on which the* B. *of* Cork *hath made some seasonable Remarks, another Signed by* G. W. *called a few Positions of the sincere Belief; and Christian Doctrine of the People called* Quakers, *both Printed this present Year* 1698.

First out of George Whitehead's *Books.*

Jesus Christ God Man not Scripture Language. *See his Book the Dipper plunged p. 13.*

2. Christ did satisfie as both God and Man, say the Presbyterians, &c. Which says G. *Whitehead* is all one as to say God [illegible] God. *Nature of Christianity pag. 18.*

3. Christ's outward appearance not to be look[illegible] for again. *p. 29.*

4. That Christ existeth outwardly Bodily with[illegible] at God's Right Hand, what Scripture Proof [illegible]he for these words? *p. 41.*

5. His second coming in the Flesh we do not [illegible] *Light and Life within p. 51.*

6. Christ, whose Person is above the Clouds, [illegible] Christ within, but how provest thou two [illegible] Christs, says G. W. *Truth defending the Quak. p. 23.*

7. Faith

p. 65. 7. Faith in Christ without Men, contrary to the Apostles Doctrine.

p. 66. 8. The Blood of Christ's Humanity, the Apostle doth not tell us of; Christ's Blood is Spiritual.

p. 7. 9. That which is spoken from the Spirit of Truth, is of greater Authority than the Scriptures.

p. 9. 10. They do not pray for pardon of their Sins.

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Light and Life within p. 16. 12. The shedding of Christ's Blood without, so much stress laid upon, *blamed by* G. W.

p. 17. 13. The Flesh and Body which Christ took, was not Christ.

p. 24. 47. 14. The word Co-creator with the Father, Blasphemy, *&c.* and yet in [the Quakers plainness] the same *G. W.* owns Christ the Son, and the Father to be Co-workers, p. 24.

p. 26. 15. Christ or the Spirit in his People, the Beams of Christ without us, nonsence.

p. 38. 16. The Quakers see no need of directing Men to Jesus Christ, or his Blood, as it was outwardly shed at *Jerusalem* for Justification, *&c.*

p. 42. 17. We are not justified by the shedding of Christ's Blood that was let out by the Spear.

p. 40. 18. Because that Blood is not in being.

p. 65. 19. A short Dialogue between *G. W.* and *W. B. &c.* about Christ's Body and Blood, whether in Heaven without us, and opposed by *G. W.*

p. 56. 20. The Blood of the Covenant Spiritual and Inward.

p. 58. 21. Christ's Blood which was outwardly shed, not more or another than that of the Childrens.

p. 59. 60. 22. Not the Antitype or Substance signified by the Blood of Beasts shed under the Law.

p. 8. 23. To look to Christ Crucified at *Jerusalem* and in Heaven, and to be revealed in us *by his Spirit*, is a contradiction, says *G. W.*

Christ ascended above the Clouds p. 21. 22. 24. Christ's Body of Flesh visibly to come again not Scripture words.

p. 29. 25. The Personal being of Christ without us, like the *Anthropomorphites* and *Muggletonians* conceit

p. 69. 26. Christ remote in Person in his Body of Flesh not Scripture words.

27. Christ's

27. Christ's Soul and Body not created. *Answer to* T. Danson's *Synopsis p.* 18.

28. The Light within sufficient to Salvation without any thing else, *viz.* without the Man Christ Jesus and Faith in him. *Antidote p.* 28.

29. God satisfied himself the infinite value, Ransom was in himself, *&c.* *Divinity of Christ p.* 57.

30. Infinite Righteousness effected in us. *Voice of Wisdom p.* 36.

31. The Name of Jesus Christ belongs to every Member of the Body, but not so amply as to Christ the Head say the Ministers among the Quakers. *Innocency Triumphant Article* 10.

32. The Resurrection of the Body that Dieth, *Calvin*, &c. mistaken, see also p. 359. 360. *Christian Quaker p.* 353.

33. The deceased Saints look not for the Resurrection of their dead Bodies.

34. Bodily Eyes to be made Spiritual, strange Doctrine. *Light and Life within p.* 70.

35. They that are turned to the Light ought solely to depend on it. *Christian Quaker p.* 59.

36. Faith in Christ within opposed to Faith in Christ without us, and *T. Hicks* blamed by *G. W.* for expecting to be saved by Jesus as a Person without him. *p.* 72.

37. *G. W.*'s Paraphrase upon *Phil.* 3. is he, shall change the Body of our lowness or humility; or our suffering Body comprehends the whole suffering Estate of the Church. *p.* 100.

38. The Resurrection of the Just, is not only from Sin, but to an arising out of a suffering Estate into Glory, thus he expounds *Philip.* 3. 21. *p.* 100.

39. The stress of Man's Duty is in obeying the Light Within. *Light and Life p.* 18.

40. Christ was very God-man, that the Manhood suffered *G. W.* calls it confusion and contradiction to say that God did not suffer, and where are these Terms in Scripture. *p.* 49.

41. Where do the Scriptures say, that the shedding of Christ's Blood outwardly was the meritorious cause of Salvation. *p.* 55.

42. The shedding of that Blood to lay the meritorious cause or stress of Justification upon, is false Doctrine. *p.* 64.

43. A very blind and ignorant Man that *p.* 69.

reckons Bodies Celestial and Bodies Terrestrial all one in Matter and Substance, p. 69.

p. 44. 44. Christ in us offereth up himself a living Sacrifice to God, for us, by which the Wrath of God is appeased to us, vindicated by *G. W.*

Quotations out of W. Penn's *Books.*

See W. P.'s *serious Apology, p.* 146. 1. THat the outward Person that suffered was properly the Son of God we utterly deny.

The Guide mistaken p. 25. 2. Christ Co-essential and Co-eternal with his Father, *&c.* of being made Man, of his dying, rising, and ascending into Heaven, *&c.* confused Babble, and by rote canting, by paths of vain Tradition and Invention, results of Factious and corrupted Councils, says *W. P.*

p. 26. 3. That Christ took upon him our Sins, and has satisfied the Justice of the Father he makes 12 Queries; 1 Query, whether Christ suffered as God, or as Man; if as God he makes 6 Queries, and 2 Queries if as Man, and 3 Queries if as God and Man; [and all this to oppose Christ's satisfaction, any of these ways.]

p. 30. 4. Thus says *W. P.* having endeavoured an enervation of his four Fundamentals, which are set down at large in the aforesaid Book, from p. 21. to p. 30. which the impartial Reader may judge, whether they deserve an enervation or confuration or not.

Answer to a foolish Libel, p. 18. 5. If there be any other Christ, than he that is crucified within, he is a false Christ, a Passage cited out of *G. F.*'s great Mystery vindicated by *W. P.*

Quakerism a new Nick-name for old Christianity, p. 12. 6. No need of Preaching what is not to be again says *W. P.* [so then by this the Life, Death, and Sufferings, Resurrection and Ascension of Christ, needs not to be Preached, and a great deal in the Bible is to be laid aside according to this Maxim of *W. P.*]

p. 6. 7. Faith in the History of Christ's outward Manifestation, a deadly Poyson, these Latter Ages has been infected with.

8. Moral

8. Moral Men are to be reckoned Chriſtians; what is Chriſt but Meekneſs, Juſtice, *&c.* *Addreſs to Proteſtants, p.* 119. 2 *Edition.*

9. Regeneration a greater Myſtery than the Manifeſtation of the Son of God in the Fleſh; [and that but ſuppoſed with three if's to be a Myſtery.] *Preface to* R. B.'s *Works, p.* 36. *ſuppoſed to be* W. P. *and approved by* G. W.

10. Chriſt in the Gentiles a greater Myſtery, than Chriſt as he was made manifeſt in the Fleſh. It's ſtrange that ſhould be counted moſt myſterious which was the Introduction to the Myſtery, and thoſe tranſactions counted moſt difficult, that were by the Divine Wiſdom of God ordained as ſo many facile Repreſentations of what was to be accompliſhed in Man. *Rejoynder p.* 335.

11. In ſhort it is to exclude the true Myſtery of Godlineſs, which is Chriſt manifeſted in his Children. *p.* 335.

12. One outward thing cannot be the proper Figure of another, nor is it the way of Holy Scripture ſo to teach, the outward Lamb ſhews forth the inward, *&c.* *The Chriſtian Quaker p.* 97.

13. The Seed promiſed is Inward and Spiritual, and is Chriſt as he is the Divine Word of Light and Life; that was in the beginning with God and was and is God over all bleſſed for ever. *p.* 98.

14. To deny the Locality of Heaven and Hell not very offenſive, and that it looks too Carnal indeed Mahometan, (*viz.* to aſſert it) *Rejoynder, p.* 179.

15. Chriſt's Satisfaction totally excluded.

16. That Holy Perſon Born at *Nazareth*, [but it ſhould be at *Bethlem*] (and Jeſus born at *Nazareth*, and ſo *T. E.* has it in his Truth defended p. 161.) was inſtrumentally a Saviour. *Reaſon againſt railing, p.* 9. *Chriſtian Quaker, p.* 99. and 104.

17. Is the joy of the Antients now in Glory imperfect, or are they in Heaven but by halves; but why muſt the Felicity of the Soul depend upon that of the Body. Is it not to make the Soul a kind of a Widow, to be without its beloved Body a better ſort of Purgatory. *Reaſon againſt railing, p.* 138.

18. If a thing can be the ſame and notwithſtanding changed; for ſhame let us never make ſo much ſtir againſt the Doctrine of Tranſubſtan- *p.* 134.

ſtantiation for the abſurdity of it, is rather outdone than equalled by this Carnal Reſurrection.

The invalidity of J. Faldo's *Vindication, p.* 369.

19. It's ſown a Natural Body, it's raiſed a Spiritual Body, *&c.* I do utterly deny that this Text is concerned in the Reſurrection of Man's Carnal Body at all; but the States of Men, under the Firſt and Second *Adam*, Men are ſown into the World Natural, but they are raiſed Spiritually through him, who is the Reſurrection and the Life; and ſo they are Sons of the Second *Adam*, &c.

*Reaſon againſt railing, p.*150.

20. What was a Commandment to any Servant of God in old times is not to us, that ſuch are not Commandments to us unleſs required by the ſame Spirit a-new.

Serious Apology, p. 148.

21. And indeed ſays *W. P.* this we deny, *viz.* Juſtification by the Righteouſneſs which Chriſt hath fulfilled in his own Perſon for us (wholly without us) and boldly affirm it in the Name of the Lord to be the Doctrine of Devils, and an Arm of the Sea of Corruption which does now deluge the whole World.

Rejoynder to J. Faldo, *p.* 284.

22. That Chriſt offers himſelf in his Children in the Nature of a mediating Sacrifice.

23. *W. Penn*'s ſerious Apology, p. 148. Death came by actual Sin, not imputative, therefore Juſtification unto Life, came by actual Righteouſneſs, not imputative. Note Reader how far this contradicts his late Doctrine of Juſtification, in his Primitive Chriſtianity, and late verbal Teſtimonies, and in his late Creed publiſhed at *Dublin* in *Ireland*.

Some

Some Additional Paſſages Collected out of 2 Books of G. W.

Divinity of Chriſt, by G. W. p. 55. 56.

Thomas Vincent a Presbyt. Miniſter is brought in by *G W.* ſaying, —— Tho' God ſeparately cannot ſatisfie, becauſe he cannot ſuffer, and Man ſeparately cannot ſatisfie, becauſe the Satisfaction wou'd not be of infinite value, yet as God-man he ſatisfied; to whom *G. W.* thus anſwers ——— who is it that God cannot ſatisfie? Is it himſelf? Can he not ſatisfie or pleaſe himſelf? Is he ever divided or diſpleaſed with himſelf? ——— Is this any leſs than Blaſphemy? Let but the indifferent judge in this caſe. (Note Reader, how he thus argues againſt the ſatisfaction of Chriſt to Divine Juſtice, and renders the ſound Argument for it, uſed by all Orthodox Chriſtians, no leſs than Blaſphemy?

Again pag. 56. whereas *T. V.* had affirmed that Chriſt as God could not ſuffer; he anſwereth, as to his ſaying, that God cannot ſuffer is in one ſenſe not true, though he intended as to Death, yet the Spirit of God hath ſuffered, and hath been grieved by Man's tranſgreſſions, and for this he cites, *Iſai.* 63. 10. *Amos* 2. 13. *Hoſea* 11. 8, 9. *Pſal.* 95. *Gen.* 6. 6. *Pſal.* 78. 40. *Iſaiah* 1. and 7. 13. and *Iſa.* 43. 24. 25. ——— and he concludes ——— ſo then ſurely God could ſatisfie himſelf, ſeeing it was for his own ſake that he blotted out tranſgreſſions, and here the infinite value, ranſom, and ſatisfaction was in himſelf; and what patience, forbearance, long-ſuffering and forgiveneſs, as was ſignified by Chriſt and teſtified of by his outward Suffering and Death) was really in Being in God before, and in the fulneſs of time a ſignal teſtimony thereof given to Man to induce him to receive the free Love and Grace of God, and Life and Salvation

in the Son of his Love. [Here Note Reader firſt, that whereas all Orthodox Chriſtians underſtand all theſe places cited by him here, and other the like places of God, or the Spirit of God being grieved by Men's ſins, God's ſuffering, his repenting, being grieved, being preſſed, being wearied with Men's Sins, metaphorically, but not literally, as where the Scripture ſpeaketh of God's Mouth, Eyes, Ears, Hands and Feet, and ſoles of his Feet, that it is only metaphorically, in condeſcenſion to humane capacity and frailty, and not that God hath really any ſuch bodily Parts or Members; *G. W.* contrary both to Scripture and true Reaſon, and all Orthodox Chriſtians, by perverting the Scripture, will needs have it, that God, or the Spirit of God did and doth really ſuffer by Men's Sins, without a metaphor, for the diſpute betwixt *T. V.* and *G. W.* here is about the real ſuffering of God, and not a metaphorical ſuffering, for it was needful that Chriſt did really ſuffer for Men's Sins (even as really as Men ſuffer) and that both in his Soul and Body, in order to which ſuffering, it was needful that Chriſt ſhould be Man, becauſe as God he could not ſuffer, as *T. V.* argued, and tho' Chriſt God-man ſuffered, yet he did not ſuffer in his Godhead at all, or as God, but only in his Manhood, and as Man, and his being God, gave the infinite value to his Sufferings as Man, and ſeeing *G. W.* expounds all the abovementioned places ſtrictly, and not metaphorically, by the ſame reaſon he is obliged to turn *Muggletonian*, and expound all the places of Scripture that mention God's Mouth, Heart, Eyes, Ears, Hands, Feet, ſtrictly and literally, without any metaphorical ſenſe; yea, his Notion that God ſuffers really and not metaphorically is as abſurd, as that of *Muggleton*, and neceſſarily infers *Muggletoniſme*. 2. That he makes this ſatisfaction to Divine Juſtice, to be altogether in God: and Chriſt's Humanity or Manhood, as he was Born of the Virgin, to have no hand or ſhare in; and yet elſewhere, he renders it abſurd

And not metaphorically only.

absurd that God satisfied God, see above number 2. 3. That he makes God's Forgiveness, to be signified by Christ, and testified of by his outward Suffering and Death, in the quotation above given, but not that it was purchased by Christ, for this he hath disputed against most eagerly. 4. That tho' *G. W.* in some of his late Prints seems to own Christ's Humanity, and particularly in his late Creed, yet he hath let us know, what he meaneth by it, not the true earthly nature of Man, having had an earthly Body such as Man had, at his Creation, as any part of him. For all such bodily nature (as coming from *humus* the ground, whereof Christ consists as Man, he plainly denies in that Book, whereof he is thought the Author, * but if not, the second days Meeting, whereof he is a Member is accountable for it, being given out by their approbation, and he and they profess to be of one Faith, but as humanity signifies Meekness, Gentleness, Mercifulness, as opposite to Cruelty, in this last sense, he owns Christ's Humanity. Judge Reader! can there be a greater fallacy or greater Jesuitish equivocation under Heaven? and in his Christian Quaker he most fallaciously distinguisheth betwixt Christ his having Flesh, and Bones, and consisting of it, the word consisting only implying his Flesh, and Bones to be a part of him, and not the whole Christ.) 5. Whereas he quoteth Dr. *Stillingfleet* present Bishop of *Worcester*, as being greatly on the side of *G W.* and other Quakers, in opposing the Doctrine of Christ's satisfaction, as Godman, for which it is hoped he hath no ground, it were to be wished that Dr. *Stillingfleet* would in Print vindicate his Reputation, from this injurious imputation cast upon him by *G. W.* and that after the worthy example of the present Bishop of *Cork* in *Ireland*, Dr. *Stillingfleet* and others of best note in the Church of *England*, would impugne those gross and vile errors rampant in the Quakers Books, particularly in the Books of *G. W.* and

* *Called a Testimony for the true Christ and his Light in confutation of* R. Cobbet *printed* 1668.

Divin. of Ch. from p. 85. *to* 90.

and *W. Penn*, notwithſtanding of their ſeeming Orthodoxy in their 2 late Creeds and conformity to the 39 Articles, (in point of Doctrine) to the Church of *England*, for ſurely their ſo doing would be as commendable, and would do the like ſervice to the Truth of the Goſpel, as the pious and learned works of *Auguſtine*, and other Ancient Wo thies againſt the vile Hereſies of *Pelagius* and others, in thoſe early times.

Again in his p. 11. of his Anſwer to *T. Danſon's Synopſis* of Quakeriſme, *T. Danſon* having affirm'd, that Chriſt did ſatisfie, as well *agendo* as *patiendo* p. 12. To this he anſwers, 1. If ſatisfaction conſiſts as well *agendo* as *patiendo* are not Chriſt's Inward and Spiritual Operations included in his doing or works for Man's Salvation? How then can Man exclude them? and think himſelf wholly acquitted, and yet in his Sins, by the Suffering and Death of Chriſt without, as a full compenſation, and ſatisfaction in his stead? [Note again Reader, how tho' before he placed that ſatisfaction wholly in God, yet now he would divide it, and make one part of it to conſiſt in what Chriſt did outwardly for us, in his Body of Fleſh, when upon Earth; and another part of that ſatisfaction to conſiſt, in the Inward and Spiritual Operations or Works, which Chriſt worketh in Men, which is groſſer, than any Popery, or at leaſt, the groſſeſt of any Popery, in this caſe; for tho' the Papiſts maintain, that Men are juſtified by good Works, wrought by the Spirit in them, and which the Spirit helps Men to work, and that theſe good Works are meritorious of Juſtification, yet we do not remember, that we ever heard or read, that any of the Popiſh Authors, make the good Works of the Saints, wrought in them by the help of the Spirit, any part of Chriſt's ſatisfaction to Divine Juſtice, for they diſtinguiſh betwixt Chriſt's ſatisfaction, and Men's Juſtification; the ſatisfaction of Chriſt conſiſting in thoſe Actions and Sufferings of his, which were only his, and wherein Men had no part, nor ſhare, according

wherein

to that. Isaiah 53. *I have tread the Wine-press alone*, &c. *and God hath laid on him the iniquities of us all.* But according to *G. W.*'s notion, Men have a part or share in that satisfaction, for the good Works that Christ by his spirit Works in Men, are the Works of Men, and not the Works of Christ, or the Spirit only, yea formally considered, they are only the Works of Men, for it is not Christ in Men, nor the Spirit, that believes, repents, obeys, but it's Men that believe, repent, obey by the help of Christ and his Spirit, which works of Men, not perfectly answering the perfection of God's Law cannot be any satisfaction to Divine Justice. Here he confounds Christ's satisfaction, which only belongs to Christ as his work, without us, and the work of Sanctification needful to be wrought in us, by the help of the Spirit, which ought to be distinguished, and are plainly distinguished both in the Scriptures and generally in Christian Authors; for tho' Men's Sanctification is no part of satisfaction to Divine Justice, yet it is altogether necessary in order to make Men capable of the Spiritual Blessings purchased to Men by Christ his satisfaction for them.

Again *G. W.* in his part of the Christian Quaker, answers to his opponent, having said, that Sin itself cannot cause God to alter his purpose, *this he says*, is not only a great mistake to say, Sin cannot cause God to alter his purpose, (as in this case) but also gives a great liberty to Hypocrites, who believe they are eternally Elect Persons, to continue in Sin and Presumption; and he plainly asserts that God's declared thought or intention may be altered, as the condition of Men changeth from evil to good, or from good to evil, for which he cites *Jer.* 18. 3, 4, 5, 6. *p.* 270.

Note Reader, how *G. W.* who is so ready to charge his Opponents with Blasphemy, is guilty of it too much, making God, like mortal Men not only capable of suffering, but of altering and changing his thoughts and purposes, so making him mutable, with whom there is no variation.

tion, nor ſhadow of turn, grounding his falſe notion on his perverſion of *Jer.* 18. 3, 4, 5, 6. as if it were to be underſtood ſtrictly, and after the manner of Men, which ought to be underſtood in a metaphorical ſenſe only; and is there no other way, to deal with Hypocrites, and beat them out of their falſe hopes, and perſuaſions, but by rendring the unchangeable God, like to changeable Men. If it be once granted, that God's Thoughts, and Counſels, and Purpoſes can be changed, we have no certainty, but that his whole declared Word, and revealed Will may be changed, yea, not only what he hath promiſed, but what he hath ſworn may be changed, which is expreſly contrary to Scripture, that ſaith, that both his Word and his Oath are immutable things, and if ſo, then ſurely his Thoughts are no leſs immutable, yea the immutability of his Counſel is expreſly mentioned *Heb.* 6. 17. his gifts and calling are without Repentance, his Counſels of old are Faithfulneſs and Truth, *Iſai.* 25. 2. his Word is for ever ſetled in Heaven.—Again, for the Lord of Hoſts hath purpoſed, and who ſhall diſanull it? *Iſa.* 14. 27. But according to *G. W.* Men can and do often diſanull it, and change it; as for the inſtances in Scripture of either promiſes not performed, or threatnings not executed, they were and are conditional, and do all either expreſs or imply ſome condition, not in the will and purpoſe of God, but in Men, whoſe conditions do oft change, and therefore the veracity of God is ſufficiently demonſtrated, without any change or ſhadow of change in the Thoughts or Purpoſes of God. And indeed ſuch who hold that God can change his Thoughts and Purpoſes, muſt conſequentially hold that he has not an infallible and perfect knowledge of all future things, and accordingly ſuch who profeſſedly hold the laſt, hold the firſt; for if Men had an infallible knowledge of future events, they had no need to change their thoughts, the changes of Men's thoughts and deſigns, do naturally proceed

Heb. 6. 17, 18.

Rom. 11.

roceed from their want of the knowledge of uture events, but no ſuch defect can be in God, nd therefore no change, all manner of change eing contrary to the Nature of his Infinite erfection.

POST-SCRIPT.

ntaining a Requeſt to the Friends of G. W. and W. P.

Friendly Reader,

PLeaſe compare the late Creeds of thoſe two Perſons, and the above-mentioned Paſſages rly collected out of thoſe two Men's Books, ich for moſt part are more amply ſet down G. K.'s Three Narratives, eſpecially his laſt, d thou wilt find them moſt expreſly contradiry and inconſiſtent one with another, which iciently ſhows the great diſingenuity and falſy of many of the Teachers and Writers a-ng the People called Quakers, who ſay, they not changed, but *are the ſame as ever ſince* they re a People, in their Doctrins and Principles Faith, as *God and Truth is the ſame*, and parlarly of *G. Whitehead* who doth ſay in the end his late Creed, Printed at *London* 1698. having Title; *a few Poſitions of the ſincere Belief and riſtian Doctrine of the People called Quakers, (to ate miſrepreſentations and calumnies about the*) containing Twelve particulars. 'Theſe ings we ſincerely believe and own, and we ow no Doctrine or Principle(preached,mainined, or received among, or by us ſince we re a People) contrary to theſe before-mentioned,

' tioned, nor do we own any contrary thereunto; Surely he who can reconcile, and render conſiſtent the Articles of thoſe Creeds, with the Paſſages above-mentioned, fairly collected out of their Books, and many more that might be collected, can reconcile the greateſt real contradictories, Truth and Error, Light and Darkneſs, Chriſt and Antichriſt: But *G. W.* (as he has formerly expreſt himſelf in Print thinks to ſave his Infallibility, by telling the World, he ſeeth cauſe otherwiſe [now] to word the matter, though he and his Brethren have the ſame ſenſe ſtill as formerly, *i. e.* whatever their ſeeming belief now is, yet their ſenſe is the ſame, as is expreſt in all their former Books, and in the Paſſages above-quoted, they are *ſemper idem*, ſtill the ſame, and ſtill they hold, the Light within every Man is ſufficient to his Salvation, without any thing elſe, *i. e.* without Chriſt's Death and Sufferings, and mediation for us in Heaven, and Faith in him, all which are ſomething elſe (to be ſure) than the Light within, either Saint or Heathen.

In the Concluſion, the more ſincerely minded among the People called Quakers are earneſtly requeſted, that they would effectually deal with theſe two Men. *G. Whitehead* and *W. Penn*, to make an Index *expurgatorius*, and raſe out of their Books thoſe and many other the like, and as bad Paſſages, that are to be found in their Books, ſeeing it is as clear, as the Sun ſhine at noon, that they do manifeſtly contradict their pretended late Creeds, and Profeſſions, and without the doing of which, they cannot in juſtice be reputed ſincere, in their late Profeſſion, ſeeing they profeſs they are not changed, but have the ſame Faith and Doctrine as ever they had: And if *G. Whitehead* and *W. Penn* ſhould be prevailed upon, by the importunity of the more ſincere-hearted among that People, and that God ſhould turn their hearts, to ſo good a work, as fairly and freely to retract their former Errors, and either diſown their former Books, or make an

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Index expurgatorius, to purge out whatever is a miſs in them, their Example (being the Principal leading Men now among the Quakers, ſince the deceaſe of *G. F. R. B. S. Criſp*, and others) would have a great influence on their Brethren to do the like, and both to approve them, and joyn with them, in ſo good a work, and it might be hoped that in a ſhort time ſome general Reformation would enſue among that People, in Doctrine, that would greatly contribute to ſanctity of Life. But if this be not done, and that timely, what may be expected, but an extraordinary breach to happen, and an open ſpiritual War among themſelves, things being come to ſuch a Criſis, that if this Remedy be not applyed, the Diviſions and Contentions that will enſue, in all probability, will make a great ſcattering and deſolation among them, however ſome ignorant Perſons among them glory in their Unity, Strength, and Increaſe.

Given forth by ſome Friends of Truth, belonging to the Meeting at Turner's-Hall, *and ſome Friends in the Country in unity with them.*

London the 10*th.* 1698.

FINIS.

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